THE FOVNDATION OF CHRISTIAN RELIGION:

GATHERED INTO SIXE PRINCIPLES.

And it is to be learned of ignorant *people, that they may be fit to heare Ser-*mons with profit, and to receiue *the Lords Supper with* comfort.

Psal. 119. v. 130.

The entrance *into thy words sheweth light, and giueth vnderstanding to the* simple.

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BRITISH
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To all ignorant people

that desire to be instructed.

Poore people, your manner is to sooth vp your selues, as though yee were in a most happie estate: but if the matter come to iust triall, it will fall out far otherwise. For yee lead your liues in great ignorance, as may appeare by these your common oppinions which follow.

1 That faith is a mans good meaning, and his good seruing of God.

2 That God is serued by the rehearsing of the tenne commandements, the Lords praier, and the Creede.

3 That yee haue beleeued in Christ euer since you could remember.

4 That it is pittie that hee should liue which doth any whit doubt of his saluation.

5 That none can tell whether he shall be saued or no certainly: but that all men must be of a good beleefe.

6 That howsoeuer a man liue, yet if hee call vpon God on his death bedde and say, *Lord haue mercy vpon mee*, and so

goe away like a lambe, he is certenly ſaued.

7 That if any be ſtrangely viſited, hee is eyther taken with a planet or bewitched.

8 That a man may lawfully ſweare when he ſpeakes nothing but the truth: and ſweares by nothing but that which is good, as by his faith, or troth.

9 That a preacher is a good man no longer thē he is in the pulpit. *They thinke all like themſelues.*

10. That a man may repent when he will, becauſe the Scripture ſaith. *At what time ſo euer a ſinner doth repent him of his ſinne, &c.*

11 That it is an eaſier thing to pleaſe God then to pleaſe our neighbour.

12 That yee can keepe the commandements as well as God will giue you leaue.

13 That it is ſafeſt to doe in religion as moſt doe.

14. That merry ballads and bookes, as *Skogin, Bevis of Southhampton, &c.* are good to driue away time, and to remoue heart-quames.

15 That yee ſerue God with all your hearts: and that ye would be ſorry els.

16 That

16 That a man neede not heare ſo many ſermons except hee could follow them better.

17 That a man which commeth at no ſermons, may as well beleeue, as hee which heares all the ſermons in the world.

18 That yee knowe all the Preacher can tell you. For he can ſay nothing, but that euery man is a ſinner, that wee muſt loue our neighbours as our ſelues, that euery man muſt bee ſaued by Chriſt: and all this yee can tell as well as he.

19 That it was a good world when the old religion was, becauſe all things were cheape.

20 That drinking and bezeling in the alehouſe or tauerne is goodfellowſhip, & ſhewes a good kind nature, and maintaines neighbourhood.

21 That a man may ſweare by the Maſſe, becauſe it is nothing now: & byr Ladie, becauſe ſhee is gone out of the country.

22 That euery man muſt bee for himſelfe, and God for vs all.

23 That a man may make of his owne what ſoeuer he can.

24 That if a man remember to ſay

his praiers in the morning (though he neuer vnderstand them) he hath blessed him selfe for all the day following.

25 That a man praieth when he saith the ten commandements.

26 That a man eates his maker in the Sacrament.

27 That if a man be no adulterer, no theefe, no murderer, and doe no man harme, he is a right honest man.

28 That a man need not haue any knowledge of religion, because he is not booke-learned.

29 That one may haue a good meaning, when he saith and doth that which is euill.

30 That a man may goe to wizards, called wise men, for counsell: because God hath prouided a salue for euery sore.

31 That ye are to be excused in all your doings, because the best men are sinners.

32 That ye haue so strong a faith in Christ, that no euill companie can hurt you.

These and such like sayings, what argue they but your grosse ignorance; Now where igno-

ignorance raigneth, there raignes ſinne: and where ſinne raignes, there the deuill rules: & where he rules men are in a damnable caſe.

Yee will replie vnto me thus: that yee are not ſo bad as I would make you. If neede bee you can ſay the Creede, the Lords praier, and the ten Commandements: and therefore yee will be of Gods beleefe ſay all men what they will, & you defie the deuill from your hearts.

I anſwere againe, that it is not ſufficient to ſay all theſe without booke, vnleſſe ye can vnderſtand the meaning of the words, and be able to make a right vſe of the commandements, of the Creede, of the Lords praier, by applying them inwardly to your hearts & conſciences, and outwardly to your liues and cõuerſations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfaigned faith, and ſound repentance: here I haue ſet downe the principall points of Chriſtian religion in ſix plaine & eaſie rules: euen ſuch as the ſimpleſt may eaſily learne: and hereunto is adioyned an expoſition of them word by word. If ye do want other good directions, then vſe this my labour for your inſtruction: in reading of it firſt learne the ſix principles, and when you haue them without booke and

the meaning of them withall, then learne the expoſition alſo: which being well conceiued, and in ſome meaſure felt in the heart, ye ſhall be able to profit by ſermons, whereas now yee cannot: and the ordinary parts of the Catechiſme, namely the ten Commandements, the Creede, the Lords prayer, and the inſtitution of the two Sacraments, ſhall more eaſily be vnderſtood.

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Thine in Chriſt Ieſus,

William Perkins.

THE FOVNDA-
tion of Christian Religion, gathered into sixe *Principles.*

The first Principle.

Question.

WHat doest thou beleeue concerning God?

A. There is one God creator and gouernour of all things, distinguished into the Father, the Sonne, & the holy Ghost.

Proofes out of the word of God.

1. There is a God.

For the inuisible things of him, that is, his eternall power and God-head, are seene by the creation of the world, being considered in his workes, to the intent, that they should be without excuse. Rom. 1. 20

Neuertheless, he left not himselfe without witnesse, in that he did good & gaue vs raine from heauen, and fruitfull seasons filling our hearts with food and gladnesse. Act 14. 17

2. There is one God.

Concerning therefore meate sacrificed to Idols, 1. Cor. 8. 4. Deut. 6. 4 17. 24

Idols, we know that an idol is nothing in the
Act. 19. 15 world: and that there is none other God but
one.

3. He is a creator of all things.

Col. 1. 16 In the beginning God created the heauen
Gen. 1, 1 and the earth.

Through faith wee vnderstand, that the
Heb. 11, 3 world was ordained by the word of God: so
that the things which we see, are not made
of things which did appeare.

4. He is gouernour of all things.

The eyes of the Lord in euery place behold
Pro. 15, 3. the euill and the good.

Mat. 10. 30 Yea and all the haires of our head are
numbred.

5. Distinguished into the Father,
the Sonne, and the holy Ghost.

And Iesus when hee was baptized came
Mat. 3, 16 straight out of the water: and loe, the hea-
uens were opened vnto him, and Iohn saw
the Spirit of God descending like a doue and
lighting vpon him.

And loe a voice came from heauen, say-
verf. 17. ing, This is my beloued Sonne, in whom I
am well pleased.

For there are three which beare record in
1. Ioh. 5, 7 heauen, the father; the word, and the holy
Esai. 48. 16 Ghost: and these three are one.
& 63. 9. 10
Cor. 13. 13

The

The second Principle.

Q. What doest thou beleeue concerning man and concerning thine owne selfe?

A. All men are wholly corrupted with sinne through Adams fal, and so are become slaues of satan, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

And it is written, there is none righteous, no not one. Rom. 3, 10

2. They are all wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and bodie, may bee kept blameless vnto the comming of our Lord Iesus Christ. 1. Thes. 5, 23.

This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in vanity of their minde. Eph. 4, 17

Hauing their cogitation darkned, and being strangers from the life of God: through the ignorance that is in them, because of the hardnes of their heart. vers. 18.

When the Lord saw that the wickednes of man was great in the earth and al the imaginations of the thoughts of his heart were onely euill continually. Gen. 6, 5.

3. Through

3. Through Adams fall.

1 cor 15.22

Rom. 5. 12. *Wherefore as by one man, ſinne entred into the world, and death by ſinne, and ſo death went ouer all men, for ſo much as all men haue ſinned.*

4. And ſo are become ſlaues of ſatan.

Wherein in time paſt yee walked according

Eph. 2. 2. *to the courſe of the world, and after the prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience.*

For as much then as the children were partakers of fleſh and bloud, he alſo himſelf likewiſe tooke part with them, that he might de-

Heb. 2. 14. *ſtroy through death, him that had the power of death, that is the deuill.*

In whome the God of this world hath

2. Cor. 4. 4. *blinded the mindes, that is, of Infidells, that the light of the glorious Goſpell of Chriſt, which is the Image of God, ſhould not ſhine vnto them.*

5. And guilty of eternall damnation.

For as many as are of the workes of the law, are vnder the curſe: for it is written,

Gal. 3. 10. *Curſed is euery man that continueth not in all things, which are written in the booke of the lawe to doe them. Likewiſe then as by*

the

the offence of one the fault came on all men Rom. 5. 18
to condemnation: so by the iustifying of one,
the benefits abounded toward all men to the
iustification of life.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall Sonne of God being made man, by his death vpon the Crosse, and by his righteousnesse, hath perfectly alone by himselfe, accomplished al things that are needfull for the saluation of mankind.

1. Iesus Christ the eternall Sonne of God.

And the word was made flesh, and dwelt Ioh. 1. 14.
among vs, and wee saw the glory thereof, as
the glorie of the onely begotten [Sonne] of
the father full of grace and truth.

2. Beeing made man.

For he in no sort tooke the angels, but he Heb 2. 16.
tooke the seede of Abraham.

3. By his death vpon the crosse.

But he was wounded for our trnasgession, Esa. 53. 5.
he was broken for our iniquities, the chastise-
ment of our peace was vpon him, and with
his stripes we are healed.

4. And by his righteousnes.

For as by one mans disobedience many Rom. 5. 19
were

were made ſinners ſo by the obedience of one ſhall many alſo be made righteous.

2 Cor. 5. 21 *For he hath made him to be ſinne for vs which knew no ſinne, that we ſhould be made the righteouſnes of God in him.*

Gal 3. 13

5. Hath perfectly.

Heb. 7, 25. *Wherefore hee is able alſo perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them.*

6. Alone by himſelfe.

Act. 4, 12. 10. 43: 13. 38 *Neither is there ſaluation in any other, for among men there is giuen none other name vnder heauen, whereby we muſt be ſaued.*

1 John. 5. 11

7. Accompliſhed all things needefull for the ſaluation of mankind.

Heb. 1. 3 1. Ioh. 2, 2 *And he is the reconciliation for our ſins, & not for ours onely: but alſo for the ſinnes of the whole world.*

The fourth Principle.

Q. But how maiſt thou bee made partaker of Chriſt and his benefits?

A. A man of a contrite and humble ſpirit, by faith alone apprehending and applying Chriſt with all his merits vnto himſelfe, is iuſtified before God and ſanctified.

1. A man of a contrite and humble spirit.

For thus saith hee, that is high and excellent, hee that inhabiteth the eternitie, whose name is the holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart. Esa 57.15. mat 5.3 11.28 Luc. 18.13.14

The sacrifices of God are a contrite spirit, a contrite and a broken heart, O God thou wilt not despise. Psa. 51,17 34.18

2. By faith alone.

As soone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, bee not afraid onely beleeue. Act. 2.16 Mar. 5.36 16.16

So Moses made a serpent of brasse, and set it vp for a signe, and when a serpent had bitten a man, then he looked to the serpent of brasse and liued. Num. 21, 9. Act. 16.30.31

And as Moses lift vp the serpent in the wilderneſſe, so must the sonne of man be lifted vp. Ioh. 3, 14 rom. 1.16.17

That whosoeuer beleeueth in him, should not perish, but haue eternall life. verſ. 15.

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receiued him to them hee Ioh. 1, 12.

gaue

gaue power to be the ſonnes of God to them that beleeue in his name. And Ieſus ſaid vnto them, I am the bread of life, he that commeth to me ſhall not hunger, and he that beleeueth in me ſhall neuer thirſt.

Ioh. 6. 35.

4. Is iuſtified before God.

For what ſaith the Scripture, Abraham beleeued God, and it was counted to him for righteouſneſſe.

Rom. 4. 3. act. 13. 38

Euen as Dauid declareth the bleſſednes of the man, vnto whom God imputeth righteouſneſſe, without workes, ſaying.

verſ. 6.

Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered.

verſ. 7.

5. And ſanctified.

And he put no difference betweene vs and them, after that by faith hee had purified their hearts.

Act. 15. 9 26. 18

But yee are of him in Chriſt Ieſus, who of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption.

1 Ioh. 1. 3 1 Cor. 1. 30

The fift Principle.

Q. What are the ordinarie or vſuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the word, and increaſeth dayly by it: as alſo by the adminiſtration of the Sacraments and prayer.

Faith

1. Faith commeth onely by the preaching of the word, and increaseth daylie by it. Act. 2. 41 14. 27: 17. 11

But how shal they cal on him, in whom they haue not beleeued: how shall they beleeue in him, of whom they haue not heard: and how shall they heare without a preacher? Ro. 10, 14 1 Cor. 1. 18

Where there is no vision the people decay: but he that keepeth the law is blessed. Pro. 29, 18

My people are destroyed for lack of knowledge: because thou hast refused knowledge, I will also refuse thee that thou shalt bee no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. 4, 6 Gal. 3. 2

2. As also by the administration of the Sacraments.

After he receiued the signe of circumcision, as the seale of the righteousnes of faith, which hee had when hee was vncircumcised, that he should be the father of all them that beleeue not beeing circumcised, that righteousnes might be imputed to them also. Rom. 4, 11

Moreouer, brethren, I would not that yee should be ignorant, that all our fathers were vnder the cloud, and all passed through the sea, &c. 1 Cor. 10, 1 Mat. 11. 2

3. And praier.

For whosoeuer shall call vpon the name Ro. 8, 10,

of the Lord shall be saued.

The sixt Principle.

Q. VVhat is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last iudgement, which beeing ended, the godly shall possesse the kingdome of heauen: but vnbeleeuers and reprobates shall bee in hell, tormented with the deuill and his angels for euer.

1, All men shall rise againe with their owne bodies.

Ioh. 5,28 *Maruell not at this: for the houre shall come, in the which all that are in the graue, shall heare his voice.*

ver. 29. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.*

2. To the last iudgement.

Eccl. 12,14 *For God wil bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill.*

Mat. 12,36 *But I say vnto you, that of euery idle word that men shal speake, they shal giue account thereof, at the day of iudgement.*

3. VVhich beeing ended, the godly.

2. Pet. 2,7 *And deliuered iust Lot, vexed with the vn-*

vncleane conuersation of the wicked.

And the Lord said vnto him: Go through the midst for the cittie euen through the midst of Ierusalem, and set a marke vpon the fore-heads of them that mourne, and cry for all the abhominations that be done in the midst thereof. Ezek. 9.4

4. Shall possesse the Kingdome of God.

Then shall the King say to them on his right hand, Come yee blessed of my father, inherit ye the kingdome prepared for you from the beginning of the world. Mat. 25.34

5. But vnbeleeuers and reprobates shall be in hell fire tormented with the deuill and his angels. Reuel. 20.10 Iud. 6

Then shall hee say vnto them on the left hand, part from mee ye cursed into euerlasting fire which is prepared for the deuil and his angels. vers. 41.

The Scriptures for proofe were onely quoted by the author, to mooue thee to search them: the words themselues I haue expressed, at the earnest request of many that thou maist more easily learne them: if yet thou wilt be ignorant, thy malice is euident; if thou gainest knowledge, giue God the glory in doing his will.

Thine *T.S.*

THE EXPOSITION OF the Principles.

The first Principle expounded

Question.

VVHat is God?

A. God is a[a] *Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

[a] Iob. 4, 24

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

A. When I consider [b] the wonderfull frame of the world, mee thinkes the silly creatures that be in it could neuer make it: neither could it make it self, and therefore besides all these the maker of it must needes bee God. Euen as when a man comes into a strange country, and sees faire and sumptuous buildings, and yet findes no liuing creatures there beside birds and beasts, he will not imagine that either birds, or beasts reared those buildings, but hee presently conceiues, that some men either are or haue bin there.

[b] Rom. 1, 20. Act. 14, 17

Q. What

Q. What other reasons haue you?

A. [c] A man that commits any sinne, as murder, fornication, adultery, blasphemy, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conscience, and feeles the verie flashing of hell fire: which is a strong reason to shew that there is a God, before whose iudgement seate he must answere for his fact.

[c] Rom. 2, 15. Gen. 3[8, 10 and [illegible]]

Q. How many Gods are there?

A. No [d] more but one.

[d] 1 Cor. 8, 6

Q. How doe you conceiue this one God in your minde?

A. Not [e] by framing any image of him in my minde (as ignorant folks doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes.

[e] Deut. 4, 16. Amos. 4, 13.

Q. What be his chiefe properties?

A. First, hee is [f] *most wise*, vnderstanding all things aright, and knowing the reason of them. [g] Secondly, he is *most holy*, which appeareth in that he is *most iust* and *mercifull*, vnto his creatures. Thirdly, he is *eternall*, [h] without either beginning or end of daies. Lastly, he is [i] *infinite*, both because hee is present in all places,

[f] Iob 12, 13

[g] Esa. 6, 3. Exod 20, 5 6.

[h] Esa. 41, 4

[i] Psal. 139, all.

and becauſe hee is of power ſufficient to
[k] Iob. 9, 4 do whatſoeuer he [k] *will*.

Deut. 10, 17. *Q.* What be the workes of God?

[l] Ier. 10, 12 Pſal. 33, 6 *A.* [l] The creation of the world, and of euery thing therein, and the preſeruation of them being created by his *ſpeciall prouidence*.

Q. How know you that God gouerneth euery particular thing in the world by his *ſpeciall prouidence*?

[m] Mat. 10, 30 Pro. 15, 13 [n] Leuit. 26, 26 Math. 4, 4 *A.* To omit the [m] Scriptures, I ſee it by experience: [n] meate, drinke, and clothing, being void of heate and life, could not preſerue the life of man, vnleſſe there were a *ſpeciall prouidence* of God to giue vertue vnto them.

Q. How is this one God diſtinguiſhed?

[o] 1 Ioh. 5, 7 Math. 3, 16, 17 [p] Ioh. 5, 36 *A.* [o] Into the *Father* which begetteth the Sonne: into the *Sonne* who is begotten of the Father: into the [p] *holy Ghoſt*, who proceedeth from the Father and the Sonne.

The ſecond Principle expounded.

Q. Let vs now come to our ſelues, and firſt tell me what is the naturall eſtate of man?

[q] Eph 2, 1 1 Tim 5, 6 *A.* Euery man is by nature [q] *dead* in ſinne, as a loathſome carrion, or as a dead corpes

corpes lyeth rotting and stinking in the graue hauing in him the seede of all sins.

Q. VVhat is sinne?

A. Any [r] breach of the law of God, if it bee no more but the least want of that which the law requireth. [r] 1 Ioh. 3,4 Rom. 7,7. Gal. 3, 10.

Q. How many sorts of sinne are there?

A. Sinne is either [s] the corruption of nature, or any euill actions that proceede of it as fruites thereof. [s] Col. 3,9 Psal. 51, 5

Q. In whome is the corruption of nature?

A. In all men, [t] none excepted. [t] Ro. 3, 10.

Q. In what part of man is it?

A. In euery [u] part both of bodie and soule, like as a leprosie that runneth from the crowne of the head, to the sole of the foote. [u] Gen. 6,5 1 Thes. 5, 23

Q. Shew mee how euery part of man, is corrupted with sinne:

A. First, in the [x] minde there is nothing but ignorance and blindnesse concerning heauenly matters. Secondly, [y] the conscience is defiled, beeing alwaies either benummed with sinne, or els turmoiled with inward accusations and terrours. Thirdly, [z] the will of man onely willeth and lusteth after euill. Fourthly, [x] 1 Cor. 2, 14 Rom 8,5 [y] Tit. 1, 15 Eph. 4, 18 Esa. 57, 20. [z] Phi. 2, 13 Ioh. 15. 10

[a] Gal. 5, 24

ly, the [a] affections of the heart, as loue, ioy, hope, desire, &c. are mooued & stirred to that which is euil to imbrace it, & they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, the [b] members of the bodie are the instruments and tooles of the minde for the execution of sinne.

[b] Ro. 6, 19

Q. What be those euill actions that are the fruits of this corruption?

A. Euill [c] thoughts in the mind, which come either by a mans own conceiuing, or by the [d] suggestion of the deuill: euill motions and lusts stirring in the heart, and from these arise euil words & deeds, when any occasion is giuen.

[c] Gen. 6, 5
[d] Ioh. 13, 2 Act 5, 3 1 Chr. 21 1.

Q. How commeth it to passe that all men are thus defiled with sinne?

A. By [e] *Adams* infidelity and disobedience, in eating the forbbien fruit: euen as wee see great personages by treason doe not onely hurt themselues, but also staine their bloud, and disgrace their posteritie.

[e] Ro 5, 12, and 16, 19 Gen. 3

Q. What hurt comes to man by his sinne?

A. [f] Hee is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

[f] Gal. 3, 10

Q. What

Q. What is the curse of God in this life?

A. In [g] the body, diseases, aches, paines: in the soule, blindnes, hardnesse of heart, horrour of conscience: in goods, hinderances, and losses: in name, ignominy and reproch: lastly, in the whole man, *bondage* vnder Satan the prince of darkenes. [g] Deut. 28, 21, 22, 27 63, 66, 67. [h] Heb. 2, 14.

Q. What manner of bondage is this?

A. This [h] *bondage* is when a man is the slaue of the deuil, and hath him to raigne in his heart as his *God*. Eph. 2, 2. 2 Cor. 4, 4. Luk. 11, 1

Q. How may a man know whether Satan be his God or not?

A. Hee may know by this: if hee giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he [i] take delight in the euill *motions*, that Satan puts in his heart, and doe fulfill the *lusts* of the deuill. [i] Ioh 8, 44 1 Ioh. 3, 8.

Q. What is the curse due to man in the ende of this life?

A. [k] Death which is the separation of body and soule. [k] Ro. 5, 12

Q. What is the curse after this life?

A. [l] Eternall damnation in hell fire, whereof euery man is guiltie, and is in as great [l] Gal. 3, 10 Rom. 3, 32

great danger of it, as the traitour apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of ſinne, then is a man of all creatures moſt miſerable. A dog or a toad when they die all their miſery is ended: but when a man dieth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliuerance: but God hath ſhewed his mercy in giuing a *Sauiour* to mankind.

Q. How is this Sauiour called?

[m] Math. 1, 21 *A.* [m] Ieſus Chriſt.

Q. What is Ieſus Chriſt?

[n] Heb. 2, 16 Iob. 1, 14 [o] Heb. 5, 7 Mar. 13, 18 *A.* The [n] eternall Son of God made man in all things, euen [o] in his *infirmities* like other men, ſaue onely in ſinne.

Q. How was hee made man voide of ſinne?

A. He was [p] conceiued in the wombe [p] Mat. 1, 18 of a *Virgin*, and *ſanctified* by the holy Ghoſt at his conception.

Q. Why muſt our Sauiour bee both God and man?

[q] 1 Tim. 2, 6 *A.* He [q] muſt bee a man, becauſe man hath ſinned, and therefore a man muſt

die

die for sinne to appease Gods wrath: he must be God, to sustaine and vp-hold the mãhood, to ouercome & vanquish, death.

Q. What bee the offices of Christ to make him an al-sufficient Sauiour?

A. [r] He is a Priest, a Prophet, a king. [r] Psal. 45, 7 Luk. 4. 18 Deut. 18, 15, 18

Q. Why is he a Priest?

A. To *worke* the meanes of saluation in the behalfe of mankind.

Q. How doth he worke the meanes of saluation? Luk. 1, 33 Ps. 100, all.

A. [f] First, by making *satisfaction* to his Father for the sinne of man: secondly, by making *intercession*. [f] Mat. 20, 28 Heb. 7, 25, 20

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is this sacrifice?

A. [t] Christ himselfe, as hee is man consisting of body and soule. [t] Esa. 53, 10

Q. What is the [u] Altar? [u] Apoc. 8, 3

A. Christ as hee is God is the *Altar* on which he sacrificed himselfe. Heb. 13, 10

Q. Who was the Priest?

A. None but [x] Christ, and that as hee is both God and man. [x] He. 5, 5, 6

Q. How oft did he sacrifice himselfe?

A. Neuer but [y] once. [y] He. 9, 28

Q. What death did hee suffer when hee sacri-

sacrificed himselfe?

A. A death vpon the crosse, peculiar
[z] Esa. 55 5. Ioh. 12. 27 Reu. 19, 15 Luk. 22, 44 to him alone: for [z] besides the separation of body and soule, hee felt also the *pangs of hell*, in that the whole wrath of God due to the sinne of man was powred forth vpon him.

Q. What profit commeth by his sacrifice?

A. Gods [a] wrath is appeased by it.

[a] Heb. 9. 26 Q. Could the sufferings of Christ which were but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered
[b] Ac. 20. 28 2 Cor. 5. 16 [b] God suffered, though not in his Godhead: and that is more then if all men in the world had suffered for euer and euer.

Q. Now tell mee the other meanes of *sanctification.*

A. It is the perfect *fulfilling of the law.*

Q. How did hee fulfill the law?

[c] 1 Cor 1, 30. Rom. 5. 19 2 Cor. 5. 21 [d] Ro. 5. 18 Rom. 4 8. A. By [c] his *perfect righteousnesse*: which consisteth of two parts: the first, the *integrety and pureneſſe* of his humane nature: the other [d] his *obedience* in performing all that the law required.

84 Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise how

how he doth make *intercession*?

A. He alone doeth continually [d] appeare before his father in heauen, making the faithfull and all their praiers acceptable vnto him, by applying of the merites of his owne perfect *satisfaction* to them. [d] Ro.8.34. 1.Pet.2.5.

Q. Why is Christ a Prophet?

A. To [e] *reueale* vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his holy spirit. [e] Ioh.6.45 Math.3.17

Q. Why is he also a King?

A. That [f] hee might *bountifully bestow* vpon vs, and *conuey* vnto vs all the foresaid meanes of saluation. [f] Esa.9.7.

Q. How doth he shew himselfe to bee a King?

A In [g] that being *dead* and *buried*, hee *rose from the graue*, quickned his dead body, *ascended* into heauen, and now *sitteth at the right hand* of his father, with full power and glory in heauen. [g] Act.10.40. Eph.4.8. Act.2.9.

Q. How elsse?

A. In [h] that hee doth continually inspire & direct his seruants by the diuine power of his holy spirit, according to his holy word. [h] Esa 9.7. & 30.21

Q. But

Q. But to whome will this blessed King communicate all these meanes of saluation?

[i] Mat. 20, 16 Ioh. 1. 12 1 Ioh. 2, 2

A. Hee [i] offereth them to many, & they are *sufficient* to saue all mankind: but all shall not bee saued thereby, because by faith they will not receiue them.

The fourth principle expounded.

Q. What is faith?

[k] Ioh. 1, 12 and 6. 35 Gal. 3, 27 Col. 2. 12

A. Faith is a [k] wonderfull grace of God, by which a man doth apprehend & apply Christ, and all his benefits vnto himselfe.

Q. How doth a man applie Christ vnto himselfe seeing wee are on earth, and Christ in heauen?

[l] 1 Cor. 1, 12 Rom 8, 16

A. This [l] applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods fauour towards himselfe *particularly*, and of the forgiuenes of his *owne* sinnes.

Q. How doth God bring men truly to beleeue in Christ?

A. First hee prepareth their hearts that they might bee capable of faith: and then he worketh faith in them.

Q. How doth god prepare mens hearts?

[m] Ezek. 11. 19 Hos. 6, 12

A. [m] By bruising them, as if one would breake an hard stone to powder: and this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a ſight of his ſinnes, and a ſorrow for them.

Q. How is the ſight of ſinne wrought?

A. By the [n] morall law: the ſumme whereof is the ten Commandements. [n] Rom. 3, 20, and 7, 7, 8.

Q. What ſinnes may I finde in my ſelfe by them?

A. Tenne.

Q. What is the firſt?

A. [a] To make ſomething thy God which is not God, by fearing it, louing it, and ſo truſting in it more then in the true God. [a] Com. I.

Q. What is the ſecond?

A. [b] To worſhip falſe Gods, or the true God in a falſe manner. [b] II.

Q. What is the third?

A. [c] To diſhonour God, in abuſing his titles, words, and workes. [c] III.

Q. What is the fourth?

A. [d] To breake the Sabboth, in doing the workes of their calling, and of the fleſh: and in leauing vndone the workes of the Spirit. [d] IV.

Q. What be the ſix latter?

A. To doe any thing that may hinder thy neighbours [e] dignitie, [f] life, [g] chaſtity [e] V. [f] VI. [g] VII.

[h] VIII. [i] Ix. [k] x.

ſtitie,[h] wealth,[i] good name: [k] though it be but in the ſecret thoughts and motions of the heart, vnto which thou giueſt no liking or conſent.

Q. What is ſorrow for ſinne?

A. It is [l] when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure, for any of theſe ſinnes: in [m] ſuch wiſe, that he vtterly diſpaires of ſaluation in regard of any thing in himſelfe, acknowledging that hee hath deſerued ſhame and confuſion eternally.

[l] Act. 2, 37 38 Cant. 5, 4, [m] 1 Tim. 1, 15 Luk 15. 21 Ezr. 6, 9, 7

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the law.

Q. What is that?

A. He [n] which breakes but one of the commandements of God, though it bee but once in all his life time, and that onely in one thought, is ſubiect to, and in danger of eternall damnation thereby.

[n] Gal. 3 1

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the ſeedes of faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled vnder the bur-

burden of his sins, ° doth acknowledge and feele that he stands in great neede of Christ. ° Esa. 55.8 Ioh. 7. 37. Luk. 1.53.

Q. What is the second?

A. An ᵖ hungring desire and a longing to bee made partaker of Christ and all his merits. ᵖ Reu. 21. 16.

Q. What is the third?

A. An ᵠ flying to the throne of grace from the sentence of the law pricking the conscience. ᵠ Heb. 4. 16.

Q. How is it done?

A. By ʳ praying with sending vp loud cries for Gods fauour in Christ in the pardoning of sinne: and with feruent perseuerance here in, till the desire of the heart be gratified. ʳ Luk. 15, 18. 19. Matth. 15. 22. 23. Act. 8. 22. 2. Cor. 12. 1.

Q. what followeth after all this?

A. God then, ˢ according to his mercifull promise, lets the poore sinner feele the assurance of his loue wherewith hee loueth him in Christ, which assurance is a liuely faith. ˢ Math. 7. 7 Esa. 65. 24. Iob. 33. 26

Q. Are there diuers degrees and measures of true faith.

A ᵗ Yea?

Q. What is the least measure of true faith that any man can haue? ᵗ Rō. 1. 17 Luk. 17. 5.

A. When a man of an humble spirit

[u] Esa, 42.3 Mat, 17.20 Luk. 17, 5

by reason of the [u] littlenes of his faith, doth not yet *feele* the assurance of the forgiuenesse of his sinnes, and yet hee is perswaded that they are pardonable, and therefore desireth that they should bee pardoned, and with his heart praieth to God to pardon them.

Q. How doe you know that such a man hath faith?

[x] Rom, 8. 23, 24. Gal, 5. 6. Mat. 5, 6,

A. These [x] *desires* and *praiers* are testimonies of the Spirit, whose property it is to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* and *grones* for Gods fauour and mercy in Christ.

[y] Rom, 8, 9 Eph, 3. 17,

[y] Nowe where the Spirit of Christ is, there is Christ dwelling: and where Christ dwelleth, there is true faith, how weake soeuer it be.

Q. What is the greatest measure of faith?

[a] Rom, 8. 38. 39. Can. 8. 6. 7,

A. When a man daily increasing in faith, comes to bee [a] *fullie perswaded* of Gods loue in Christ towards him-selfe *particularly*, and of the forgiuenes of his owne sinnes.

Q. When shall a Christian heart come to this full assurance?

[b] 2, Tim. 4, 7, 8. Psal, 23. 6, with, 1, 2, 3 4, verses.

A. Not [b] at the first, but in some continuance of time, when hee hath beene well

well *practised in repentance*, and hath had diuers *experiences* of Gods loue vnto him in Christ: then after them will appeare in his heart the fullnesse of perswasion: which is the *ripenes* [c] and strength of faith. [c] Rom. 4. 20. 21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby [d] he is *iustified* before God and sanctified. [d] 1. Cor. 1. 30. Acts 15. 9. Rom. 4. 3.

Q. What is this to be *iustified* before God?

A. It [e] comprehendeth two thinges: the first, to be cleared from the *guiltines and punnishment* of sinne; the second, to be accepted as perfectly righteous before God. [e] Rom. 8. 33. 34.

Q. How is a man cleared from the guiltines and punnishment of his sinnes? [f] Col. 1. 22.

A. By Christs [f] sufferings and death vpon the crosse. 1. pet. 2. 24. 1. Ioh. 1. 7.

Q. How is he accepted righteous before God?

A. By the [g] righteousnes of Christ *imputed* to him, [g] 2. Cor. 5. 21.

Q. What profit comes by beeing thus iustified?

A. Hereby [h] and by no other meanes in the world, the beleeuer shall be *accepted* [h] Rom. 4. 17. Apoc. 21. 27.

ted before Gods iudgment ſeat, as *worthie* of eternall life by the *merits* of the ſame righteoſnes of Chriſt.

Q. Doe not good workes then make vs *worthy* of eternall life?

A. No: for God who is perfect righteouſneſſe it ſelfe, will finde in the beſt works we doe, more matter of damnation then of ſaluation: and therefore [k] we muſt rather condemne our ſelues for our good workes, then looke to bee iuſtified before God thereby?

[k] pſal. 143. 2. Eſa. 64. 6. Iob. 9. 3.

Q. How may a man know that he is iuſtified before God?

A. Hee need not aſcend into heauen to ſearch the ſecret councell of God: [l] but rather deſcend into his owne heart to ſearch whether *he be ſanctified* or not.

[l] Rom. 8. 3. 1. Ioh. 3. 9.

Q. What is it to be ſanctified?

A. It comprehendeth two things: the firſt to bee purged from the *corruption* of his owne nature: the ſecond to be indued with inward righteouſnes.

Q. How is the *corruption* of ſinne purged?

A. By the [n] *merits and power* of Chriſts death, which being by faith applied, is as a *coraſiue* to abate, conſume, and weaken the power of all ſinne.

[n] Rom. 6. 4. 1 Pet. 4. 1. 2.

Q. How

Q. How is a man indued with inherent righteousnes?

A. through the [o]vertue of Christs resurrection, which beeing applied by faith is as a *restoratiue* to reuiue a man that is dead in sinne to newnes of life. [o] Rom. 6. 4. 6. Phil. 3. 10.

Q. In what part of a man is sanctification wrought? 1. Thess. 5. 23.

A. In [p] euery part of body and soule. [p] Rom. 8. 23.

Q. In what time is it wrought? 2. Cor. 5. 2. 3.

A. It is [q] begun in this life, in which the faithfull receiue onely the *first fruit* of the spirrit, and it is not finished before the end of this life.

Q. What graces of the spirit doe vsually shew themselues in the heart of a man sanctifed?

A. The *hatred* [r] of sinne, and the *loue* of righteousnes [r] Psa. 119. 113. & 40. 9. & 101. 3.

Q. What proceeds of them? Rom. 7. 22.

A. *Repentance*, which is [s] a setled purpose in the heart, with a carefull indeauour to leaue all his sinnes, and to liue a Christian life, according to all Gods commandements. [s] Psal. 119. 57. 112.

Q. what goeth with repentance?

A. A cotinuall fighting and struggling against the assaults of a mans owne flesh, a gainst the motions of the deuill

and the enticements of the world.

Q. What followeth after a man hath gotten the victorie in any temptation or affliction?

A. [t] Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

[t] Rom. 5 3. 2. Cor. 1. 5.

Q. What followeth if in any temtation hee be ouercome and through infirmitie fall?

A. After a while [u] there will arise a *godly sorrow*, which is when a man is grieued for no other cause in the world but for this onely, that by his sinne he hath displeased God, who hath bin vnto him a most mercyfull and louing Father.

[u] 2. Cor 7. 8 9. Math. 26. 75

Q. What signe is there of this sorrow?

A. The true signe [x] of it is this, when a man can bee grieued for the very *disobedience to God* in his euill word or deed, though he should neuer be punished, and though there were neither heauen nor hell.

[x] 1. Pet 2. 19. 22. [g]

Q. What followeth after this sorrow?

A. Repentance [y] *renewed afresh.*

[y] 2. Cor, 7. 11.

Q. By what signes wil this repentance appeare?

A. By [z] seauen. 1. A care to leaue the sinne into which he is fallen. 2. An

[z] 2. Cor. 7. 11

vtter

utter condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe for his careleſſenes. 4. A feare leaſt hee ſhould fall into the ſame ſinne againe. 5. A deſire euer after to pleaſe God. 6. A zeale of the ſame. 7. Reuenge vpon himſelfe for his former offence.

The fifth principle expounded.

Q. What out-ward meanes muſt wee vſe to obtaine faith and all bleſſings of God which come by faith?

A The *preaching* [a] of Gods word and the adminiſtration of the *Sacraments* and praier. [a] Pro. 29. 18.

Q. Where is the word of God to bee found? Rom. 10. 14.

A. The whole word of God needefull to ſaluation, is ſet downe in the holy Scripture. Mat. 28, 19 20. 2 Tim. 3, 16

Q. How know you that the Scriptures are the word of God, and not mens policies?

A. I am aſſured of it, firſt, [b] becauſe the holy Ghoſt perſwadeth my conſcience that it is ſo. Secondly, I ſee it by experience: for the preaching of the [c] ſcriptures haue the power of God in them to *humble a man*, when they are preached, [b] Eph. 2. 13 [c] Heb 4. 12 1 Cor. 14, 24. 25.

ched and caſt him downe to hell, and afterward to *reſtore* and ariſe him vp againe.

Q. What is the vſe of the word of God preached?

A. Frſt it [d] *breedeth*, and then it encreaſeth faith in them which are choſen to ſaluation: but vnto them that periſh, it is by reaſon of their corruption, *an occaſion* of their further damnation.

[d] Rom. 1. 17. 2. Cor. 2. 16. Heb. 4. 2.

Q. How muſt wee heare Gods word that it may be effectuall to our ſaluation?

A. Wee [e] muſt come vnto it with hunger-bitten hearts, hauing an appetite to the word, we muſt marke it with attention, receiue it by faith, ſubmit our ſelues vnto it with feare and trembling, euen then when our faults are reprooued: laſtly, we muſt hide it in the corners of our hearts, that wee may frame our liues and conuerſations by it.

[e] Iam. 1. 18 Act. 16. 14 Heb. 4. 2. Eſa 66. 2. Luk. 2. 51. Pſal. 119. 11.

Q. What is a Sacrament?

A. A [f] *ſigne* to preſent a *ſeale* to confirme, an *inſtrument* to conuey Chriſt and all his benefits to them that do beleeue in him.

[f] Rom. 4. 11. Gen. 17. 12 Gal. 3. 1.

Q. Why muſt a Sacrament repreſent the mercies of God before our eies?

A. Becauſe wee are dull to conceiue and

and to remember them.

Q. Why doth the Sacrament seale vnto vs the mercies of God?

A. Because wee are full of unbeleefe and douting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because wee are like *Thomas*, wee will not beleeue til we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Tow [g] and no more: *Baptisme*, by which we haue our *admission* into the true Church of God: and the *Lords supper*, by which we are nourished and *preserued* in the true Church after our admission.

[g] 1 Cor. 10 1. 2. 3.

Q. What is done in Baptisme?

A. [h] In the assembly of the Church the *couenant of grace* betweene God and the partie baptized, is solemnely confirmed and sealed.

[h] Act. 2. 39 & Tit. 3. 5, Act, 22. 16 16.

Q. In this couenant what doth GOD promise to the party baptized?

Math. 28, 19.

A [i] Christ with all blessings that come by him.

[i] Gal, 3. 27 1. Pet. 3. 21

Q. To what condition is the partie baptized bound?

A. To [k] receiue Christ, and to repent of his sinne.

[k] Mar. 16. 16.

Q. What

Q. What meaneth the *ſprinkling* or *dipping* in water?

1 Pet. 1. 2. A. It * ſeales vnto vs remiſſion of ſinnes and ſanctification by the obedience and ſprinkling of the blood of Chriſt.

Q. How commeth it to paſſe that many after their Baptiſme for a long time feele not the effect and fruit of it, and ſome neuer?

A. The fault is not in GOD, who keepes his couenants, but the fault is in themſelues: in that they do not keepe the cõdition of the couenãt to receiue Chriſt by faith, and to repent of all their ſinnes.

Q. When ſhall a man then ſee the effect of his baptiſme?

k Heb. 10. 20 l Pet. 3. 21 A. k what time ſoeuer he doth receiue Chriſt by faith, though it be many yeares after, hee ſhall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptiſme?

Q. How if a man neuer keepe the condition, to which he bound himſelfe in baptiſme?

l Deu. 23. 21. 22. Eccle. 5. 3 A. His damnation l ſhall be the greater, becauſe hee breaketh his vow made to God.

Q. What is done in the L. Supper?

A. The

A. The former couenant solemnely ratified in Baptisme, is renued [m] in the L. Supper, betweene the Lord himselfe and the receiuer.

[m] 1 Cor. 11. 23, 24, 25. & 12. 13.

Q. What is the receiuer?

A. Euery one [n] that hath beene baptized, & after his baptisme hath truly beleeued in Christ, and repented him of his sinnes from his heart.

[n] 1 Cor. 11. 30, 31. Math. 5. 22, 23. Esa. 66. 2.

Q. What meaneth the bread and wine, the eating of the bread & drinking of the wine?

A. These outward actions [o] are a second seale, set by the Lords owne hand vnto his couenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life.

[o] 1. Cor. 10. 16. 17.

Q. What shall a true receiuer feele in himselfe after the receiuing of the Sacrament?

A. [p] The increase of his faith in Christ, the increase of sanctification, a greater measure of dying in sinne, a greater care to liue in newnes of life.

[p] 1. Cor. 10. 16. 17. & 11. 21.

Q. What

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. He may wel suspect himselfe, whether he did euer repent or not: and thereupon is to vse meanes to come to sound faith and repentance.

Q. What is another meanes of increasing faith?

A. Praier.

Q. What is praier?

[r] 1. Ioh. 5. 14. [f] 1. Tim. 2. 1. Phil. 4. 6.

A. [r] A familiar speech with God in the name of Christ: [f] in which either we craue things needfull, or giue thanks for things receiued.

Q. In asking things needfull, what is required?

A. Two things; an earnest desire, and faith.

[t] Mark. 11. 24.

Q. [t] What things must a Christian mans heart desire?

A. Six things especially.

Q. What are they?

[a] petition. I. [b] II. [c] III. [d] IV.

A. 1. [a] That he may glorifie God: 2. That [b] God may raigne in his heart and not sinne: 3. That [c] he may doe Gods will, and not the lusts of his flesh: 4. [d] That hee may relie himselfe on Gods prouidence for all the meanes of this temporall

rall life: 5. That [e] he may be iustified, and bee at peace with God: 6. [f] That by the power of God he may bee strengthened against all temptations.

[e] V.
[f] VI.

Q. What is faith?

A. A [g] perswasion, that those things which we truly desire, God will graunt them for Christs sake.

[g] Amen.

The sixt principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why do wicked men and vnbeleeuers die?

A. That their bodies may goe to the earth, and their [q] soules may be cast into hell fire,

[q] Luk. 16. 22. 23.

Q. Why doe the godly die, seeing Christ by death hath ouercome death?

[r] Luk. 23. 43. Act 7. 60. 1. Thess. 4. 13 Heb. 2. 14. 1. Cor. 15. 5.

A. They die for this end, that [r] their bodies may rest for a while in the earth, and their soules may enter into heauen imediately.

Q. What followeth after death?

A. The day of iudgment.

Q. What signe is there to know this day from other daies?

A. [s] Heauen and earth shall be consumed

[s] 2. Pet. 3 11. 12.

med with fire immediately before the comming of the Iudge.

Q. who shall be Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to iudgment.

t 1 Thes 4. 16.17. A. Hee shall come t in the cloudes in great maiestie and glory, with infinite company of Angels.

Q How shall a man be cited to iudgement?

u Math. 24. 31 A. At the u sound of a trumpet, the liuing shal be changed in the twinckling

x Iob. 19. 26. of an eye, and the dead shall rise againe euery one with x his owne body, and al shal be gathered together before Christ:

y Math. 25 32.33. and after this, the good shall be seuered from the bad, y these standing on the left hand of Christ, the other on the right.

Q. How will Christ, trie & examine euery mans cause?

Iud. 20. 12 z Prou. 2. Dan. 10. Ian. 7. 10 A. The bookes of euery mans doings shall be laid open, mens consciences shal be made either to accuse them, or excuse them, and euery man shall be tried by the workes which he did in his life time, because they are open and manifest signes

b Ioh 3. 18. and 5. 24. b of faith or vnbeleefe.

Q. What sentence will he giue?

A. He

A. He will giue [c] sentence of saluation to the Elect and godly: but hee will pronounce sentence of damnation against vnbeleeuers and reprobates, [c] Mat. 25. 34. 41

Q. What state shall the godly bee in after the day of iudgement?

A. They [d] shall continue for euer in the highest heauen in the presence of God, hauing full fellowship with Christ Iesus and raigning with him for euer. [d] Mat. 25. 34. 41 Apoc. 21. 2. 3 4. 11.

Q. What state shall the wicked bee in after the day of iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It [e] stands in three things especially: 1. perpetuall separation from Gods comfortable presence: 2. fellowship with the deuill and his angels. 3. an horrible pang and torment both of body and soule, arising of the feling of the whole wrath of God, powred out forth on the wicked for euer world without ende: and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, bodie and soule for euer and euer. [e] 2. Thess. 1, 9. Esa, 66, 24, Apoc. 21, 8.

FINIS.

99 dV 01

former preparation, and finde ou
station which keepes the benefits o
the communion from me. I so pra
to prepare [illegible]: and g
[illegible] strength to obey in mor
[illegible]
[illegible]

Quæst.

What is meant by the Keyes of Heaven?

Resp:

The preaching of the word is one key, & the ecclesiastical discipline & execution of the censures is another key. The Keyes are given to the pastor which you make use of in the Church.

Quæst:

How the Kingdome of heaven is shut by the preaching?

Resp:

1. First in the ordinary course of the word & sacraments to all unbelievers & impenitent sinners.

2. Secondly in the case of desperate & unworthy persons, by the preaching of the wrath of God revealed from heaven upon them, so long as they continue in sin.

first must carry my joys there
secondly gratefully & humbly.
secondly, [illegible] my thoughts
[illegible] upon [illegible] action
are [illegible] with [illegible] the [illegible] and
the inward [illegible] with the
[illegible] actions are mine. but
[illegible] [illegible]
breaks the [illegible] must then [illegible]
member [illegible]
was broken, and [illegible]
the [illegible]
[illegible]
[illegible]
[

Quest.

How must you carry your selfe after the Communion.

Ans:

1. I must [illegible] that
[illegible] me the more
[illegible]
in the [illegible]

2. I must [illegible]
[illegible] from [illegible] I must
[illegible]
[illegible]

3. I must [illegible]
receive [illegible]
[illegible]
[illegible]
[illegible]
as [illegible] to [illegible] as [illegible] I must
then with [illegible] [illegible]

1. first wt. after the communion. 1
Cor. c. 10.

5

Quest:

Bread & wine which [illegible] hath commanded to be received.

Quest:

What [illegible]

Quest:

What [illegible]

Quest:

What [illegible]

Quest:

Why was the Sacrament [illegible]

To serve God for the time to come
& the Lord Christ in all the blessed
of this life & of that which is to
come.

Quest.

Quest.

Quest.

Whether must [illegible]

Quest.

What are those things which are proper to him, & which are also Incommunicable.

Answ:

Those are three.

1. First, That he is the Father, and not the Son, or Holy Ghost, & therefore the first beginning, & fountain of the Godhead.

2. Secondly, That the Son is the only begotten Son, & the Holy Ghost proceeds from the Father, & the Son, & is of the same substance, power, & eternity with them.

3. Thirdly, That he is a distinct person from the Son, & Holy Ghost, & yet the three persons are Coæternall & Coequall.

That he might free us from eternal
death which for sin ~~deserved~~
and purchase for us everlasting
life.

Quest.

Power of the Father, and of the
holy Ghost in the Gospel

Quest.

To whom did he appear after
his resurrection.

Answ.

[illegible]

Quest.

Why did he
several times.

Answ.

That he might
[illegible]
he was raised
that was crucified
buried.

west.

How long did he remain upon earth after his Ascension.

Ans:

Forty days.

west.

The [illegible] days more.

Ans:

[illegible] was forty days on earth after his Ascension, he was to [illegible] the new Kingdome to his [illegible].

west.

What power and promise did he [illegible] them after his departure.

Ans:

[illegible] for baptism with the [illegible] Ghost.

Quest.

What became of him, after he
had spoken to them of these things

Quest:

[illegible]

Quest:

[illegible]
that promise
namely, that
[illegible]

Quest:

[illegible]
was written from
Ephesus, the next from
Corinth, and the third from
Rome, and was the last
that [illegible] wrote.

Quest:

In what manner [illegible]

Ans:

They being all mor together in one place, there came a voice from heavon, and filled the whole house and there appeared unto them cloven tongues like as of fire and it sat upon each of them and they were all filled with the holy Ghost and spake with other tongues, as the Spirit gave them utterance.

Q.

Which is the third Article of his Confession?

Ans:

He sitteth on the right hand

Q.

What is the gesture of sitting on the right hand of God shadowed unto us?

Answ:

The Eternall Son and Wisdom of Christ, wants not his Companion and Wisdom, power, [illegible] and therefore sits at the right hand of God, whose power is over all.

Quest:

Why is he said to sit at the right hand of God the Father Almighty?

Answ:

In two Respects.

1. First, Because he hath purchased to himself by his Merits and goodness or Grace and favour as a Father hath promised unto his Sonne, and therefore he is said to sit at the right hand of God as a Mediator.

Secondly, because he is sufficient
also to execute all that concerns
either the salvation of the enemies
of his church or the saluation
of us his people and therefore he
is able to save to the uttermost
all that come unto God by him.

Heb. 7. 25.

What doth the scripture witness
at the right hand of God?

Ans:

He maketh intercession for us
and it is that he would
be gracious to accept us to be re-
conciled unto him, and through
him.

Rom. 8. 34.

Thirdly, the Lord and
from thence he shall come to
judge the quick and the dead
will he therefore who it is that
shall come to judge?

Answ:

It is Christ, even the same person
that is [illegible] Creator
Man; [illegible] to look of
Quick and Dead.

Que:

[illegible] shall [illegible]
execute it.

Answ:

No;
belongs to the [illegible]
Christ shall [illegible]
nature, and
Sonship; that
belongs to him.

Quest:

If Christ shall be [illegible]
& said that [illegible]
the world.

Answ:

In three respects:

1. Offices; as they are members of that
Head, who is Judge.

2. Secondly, it shall be [illegible]

Anno:

As the Cast &c.

Vox:

What meaning &c.

Fur:

The [illegible]

Lucr:

What is your &c.

Hen:

1. First [illegible]

2. secondly, the [illegible]

2. Secondly, whether [illegible]
confidence upon his [illegible]
satisfaction [illegible]
[illegible]

3. Thirdly, whether [illegible]
[illegible]
[illegible]

Quest.

What are the social bonders
which [illegible] works th[illegible]
[illegible]

[illegible]

Quest.

Which are [illegible] works?

[illegible]

1. First [illegible] which ho[illegible]
[illegible] great [illegible]

[illegible] them
[illegible]

1. Secondly, The valiant acts of our
[illegible] the last day.

Quest.

Which are particular works?

Answ:

They are likewise four in number
1. First, [illegible]
2. Secondly, [illegible]
3. [illegible]
4. [illegible]

What [illegible]
part of the [illegible]

The Proportion
Church.

How many [illegible]
honours [illegible]

Four Names [illegible]
of the Church.

Quest.

Which is the order of those four?

Ans:

(b) [illegible] Church

[illegible]

[illegible]

2. First

[illegible]

or [illegible] a company cho

[illegible] life, some

[illegible] in heaven

[illegible] Church Triumph

[illegible] heard on Earth

[illegible] Militant, and

[illegible] members of

[illegible] that this compan

[illegible] hath [illegible] Christ is bo

[illegible] communion one wi

[illegible] mansion, and

[illegible] ruler.

Luce:

What is [illegible]
thither, sweet.

Amyas:

Let us [illegible]
[illegible]
gone with, whose [illegible]
the [illegible]
[illegible]
hope upon earth [illegible]
the, her [illegible]
for [illegible]
Universal [illegible]
-wise forme [illegible]
March, because [illegible]
and hole, name, [illegible]
tion of [illegible] his nobleness.

Luce:

How will your fine [illegible] and
from the Hue [illegible] like, Mars?

Amyas:

By the [illegible] especially.

1. First, where the word of God is preached truly, and sincerely to the people, without mingling man's traditions with God's laws; or the people do not mingle the word of God with the laws.

2. Secondly, where the sacraments are ministered according to Christ's ordinance in all things.

3. What is the second article concerning the Church?

Ans:

1. The forgiveness of sins.

2. God has promised forgiveness of sins to all those who are truly penitent, and who unfeignedly believe his holy Gospel, that is, all men, though they be many, and grievous, this I believe, because I repent me of my sins, and intend to lead the rest of my life

Quest.

Which is the third Article,
rather the Second in order
of the
Ans:
I believe the Resurrection of the
body.
Quest:
Why do you believe the Resurrection of the
body?
Ans:
I believe, because
that is
the
promise of God
in my
Saviour Christ.

hath not seene, nor the
eare heard, nor the heart of
man conceiued, what great
things God hath prepared
for them that loue him.

Quest:

Why are [illegible]

Ans:

Because [illegible]

Quest:

Why [illegible]

Ans:

No, because [illegible]
[illegible]

Quest:

How [illegible]

Ans:

That [illegible]

Text.

Of the Commandments.

Amen:

Because they contain all the
commandments of God and also Man
his duty towards
towards his

Quest.

What is your duty towards God.

Answ.

My duty towards God is to
believe in him, to fear him, to love him
and to serve him.

Quest.

How many things are there
that you must learn
to do?

Answ.

Four.

Quest.

Which is the first?

Answ.

To believe in God.

Quest.

What is it to believe in God?

Answ.

To believe in God, is to put our
whole trust and confidence in
him, and so rely upon him for
all things necessary, both for my
soul and body, and upon no

secondary cause whatsoever.

Next.

What is to believe God?

Ans:

To believe that there is a God.

Next:

Which is the second branch?

Ans:

To [illegible]

Next:

To [illegible]

Ans:

To yield [illegible] will
[illegible] his commands, and
[illegible] branch of his holy
[illegible] commandments, not only because
but [illegible]
[illegible] is our gra-
cious and most merciful father.

Next.

Which is the third branch?

Ans:

To love

Quest.

What is it to love you.

Ans:

To love you, is to [illegible]
affections above [illegible]

To worship you.

Quest.

What is it to

Ans:

To worship you, is to call upon her
in prayer, to give her thanks, to
honour her holy name, and her
alone to serve her truly all the
days of my life.

love all & hate none. though they
our professed Enemies.

2. Secondly, whether we have a love
have peace with all men, & as
possible.

3. Thirdly, whether we love [illegible] peop
the same, that they [illegible]
[illegible] people & servants.

Quest.

Why we must not [illegible]

Ans:

We must [illegible]
endeavour to live according
word & commandments.

Quest.

What must we do after the
for that good work, which
Commandment?

Ans:

Four things especially
1. First, a [illegible]

Quest:

What shall their sentence be.

Answ:

Come ye blessed of my father, inherit the kingdom prepared for you from the beginning of the world.

Quest:

What shall become of the ungodly and what shall their sentence be

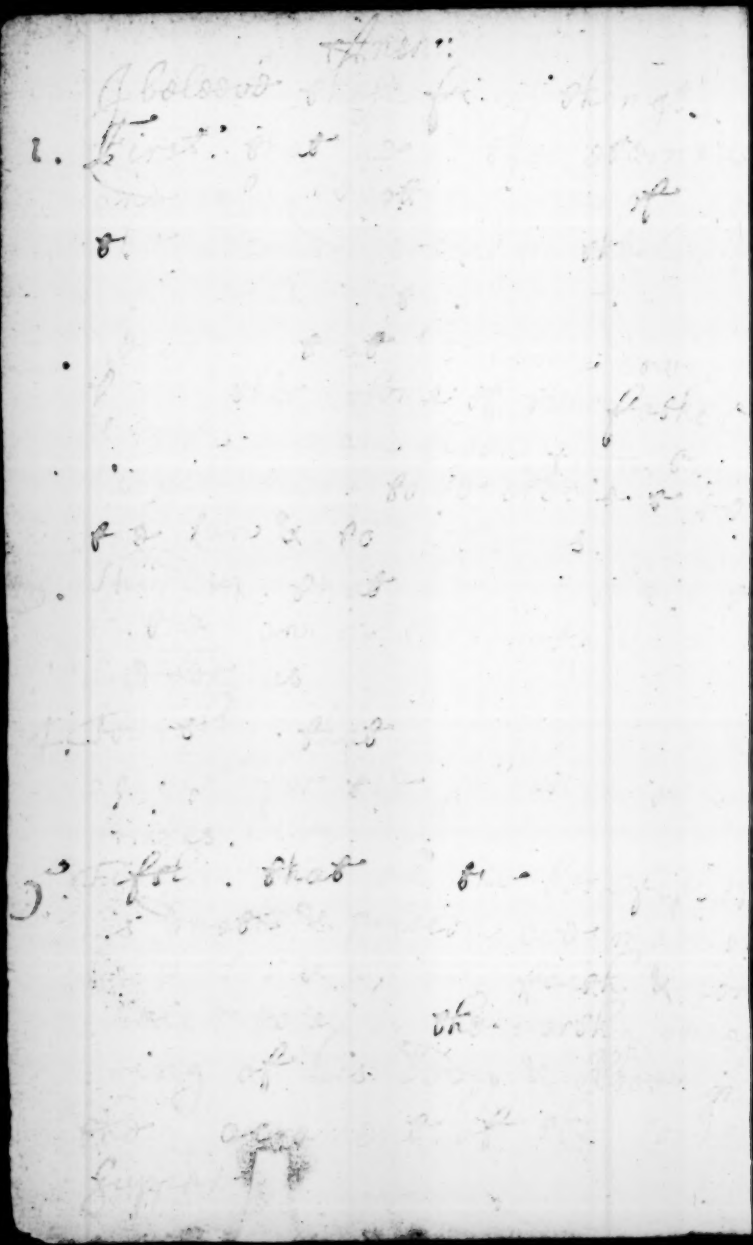
Answ:

Then shall he cast into everlasting fire, which is prepared for the devil and his Angells.

The Third part of the Creed

Quest:

What doth the third part of the Creed conteine?



Quest.

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